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ART. I.—THE INTELLECTUAL FACULTIES AND ORGANS:

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IN front of Spirituality, between Ideality and Imagination, lies Marvelousness, the organ which makes us fond of wonders and of all that is supernatural, producing in excess a childish credulity or willingness to believe anything out of the usual course of nature. Its legitimate influence is displayed in giving an expansiveness to the mind, and an interest in the investigation of rare, wonderful, unaccountable facts, which often reveal important principles. Like the moral organs, it may lead to errors or excesses when not guided by the intellect; but with the proper associated faculties it becomes one of the most amiable, elevating and enlightening faculties—congenial to truth and human improvement.

Descending along the temples, just in front of the coronal suture, we find a number of functions which may be very conveniently grouped together under the title of Ideality. This is the region of vast, beautiful, mystic, dim and dream-like perceptions. Ideality terminates below in Somnolence, the organ of partial sleep, dreaming, somnambulism, &c. Its position between Somnolence, Marvelousness and Spirituality, surrounded by Modesty, Purity, Sensibility, Music, Invention, Scheming and Imagination, shows that it must be an intellectual organ, conducing to refinement and delicacy, producing contemplation rather than perception—vagueness rather than exactness—shadowy rather than precise conceptions, and original creative power rather than simple conceptions of what already exists. Such is the true character of the organ of Ideality—an organ delighting in poetical and fictitious literature—in the world of thought rather than in the world of reality—in visionary creations of the beautiful and perfect—in

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the search for the unattainable—in the mysterious, the profound, the original—in the widest range of the past, the future and the possible.

The anterior portion of Ideality, connecting with Invention, is the seat of literary power, the talent for composition and for poetical writing. The lower portion is the seat of reverie, which gradually changes into dreaming, and other forms of somnolence. Breadth of this organ, extending backward from Invention, would therefore indicate, in its anterior portion, literary power; and in the lower posterior part, a tendency to reminiscence, reverie, abstraction, day-dreaming, absence of mind and partial drowsiness.

The region of Somnolence furnishes a certain amount of imaginative action, or dreaming when we are asleep—when awake it may produce dimness of vision and optic illusions, as in double vision, *muscæ volitantes*, remote or distorted appearances, &c. The imaginative activity of this region being less vigorous than is found above Ideality, does not produce illusions of so startling and remarkable a character. The various forms of sleep-waking, somnambulism, somniloquence, &c., which naturally arise and which may be produced by the nervaura of another person (formerly called animal magnetism), are but displays of the organ of somnolence. Whenever it has a predominating development, we may consider the individual certainly a dreamer, possibly a spontaneous somnambulist, and probably a very good subject for nervauric experiments.

The organ of Music, below and anterior to Somnolence, is sufficiently described by its name. The powerful influence of this organ over our whole system is explained by its close connection with Sensibility and Impressibility; its refining and soothing tendency is explained by its connection with Ideality and Somnolence; its influence over the motions, as in dancing, &c., by its proximity to the sense of Force. The erroneous location of this organ by Dr. Gall, was owing to the fact that he observed it chiefly in remarkable composers, in whom, of course, the organ of Invention was more conspicuous than that of Music.

The organ of Language, below and anterior to Music, and connected with the sense of Hearing, is to be regarded as an intellectual power, and not as the mere faculty of utterance. The physical apparatus of speech is found in the Respiratory organs, at the upper portion of Expiration. The breadth, or projection beyond the outer angle of the eye, is the true indication of Language. In the old location we may produce, by means of the conductor organs, a moderate excitement of Language; but if we compare such an experiment with one made upon the true location, the difference will be sufficiently striking.

Having thus surveyed the group of combining powers, from Language to Imagination, let us take up the recollective group lying along the middle of the forehead. Here we perceive that



the central portion of the forehead is marked "Consciousness." We recognize the existence of an organ for this faculty, which mental philosophers have considered an important element of our mentality. Exciting this organ produces a state of wakefulness, or mental activity, as its antagonist produces a state of total unconsciousness or sleep. The touch at this point arouses the sleeper, and its continued excitement rouses and vivifies the whole mind. A mental vividness and wakefulness is the result of its predominance.

Exterior to Consciousness we find the conceptions to extend further and further from the present into the past. Consciousness is engaged upon what is passing at the present moment—its immediate vicinity retains the events which have just transpired—the fibers further out exercise a greater power of Memory, running through the whole range of our life, and the most exterior are the sources of that retentive memory which retains the whole range of history and science. Beyond this we find the organ of Time, which gives a limitless chronological range, and which connects with the arranging organ of System. From these locations it results, that a development in the middle range of the forehead, near the median line, would indicate a ready mind and prompt but not extensive memory, while a development half an inch or a whole inch from the median line, would indicate a copious, retentive memory, and might be accompanied by a deficiency of the more brief and recent species of memory. The external development is adapted to literary or scientific pursuits, and the internal to active life or business. When the latter is largest, there may be good capacities and facility in acquiring or using knowledge, without the power of retaining the acquisitions or becoming learned or profound. The exterior without the internal development, would produce an intellect of depth capable of great attainments, but slow, deficient in tact or readiness, and lacking in presence of mind.

The group of organs occupying the upper surface of the forehead, originate high intellectual powers, the exact character of which I was unable to determine, either by Craniology or by experiment, until I met with individuals of a very high grade of impressibility. From experiments upon such, it appears that this region may be divided into organs of Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity and Scheming. These names will express their character. Foresight, giving us a knowledge of the future, enables us to be ready at any moment to act according to circumstances, properly and without hesitation. Sagacity makes a sound and clear mind, ready to decide upon anything brought before it at a glance, but not addicted to research or reasoning. Judgment is a more deliberate power, weighing a greater number of facts before deciding, and therefore not so ready in forming a conclusion. Wit is a faculty of greater acuteness and more

analytical research, being of a humorous tendency only as it runs into the organ of Mirthfulness. Reason, the organ which uses a vast variety of materials for forming opinions and determining what is most probable, is well named—reasoning is its office. Ingenuity, which occupies a small space between Reason and Scheming, is sufficiently defined by its name, if we bear in mind that it relates to principles, plans and reasons, rather than to any physical arrangements. The name, Scheming, expresses correctly the character of the bold, planning, castle-building faculty which it indicates.

The reflective organs thus described, sustain a peculiar relation to the recollective organs below, from which they derive their materials of thought. The region of Consciousness and its proximate fibers, which retain only matters closely connected with the present, afford no basis for extensive induction, and accordingly only give rise to foresight and sagacity. The organ of Judgment, which requires a greater amount of fact to act upon, is located above a portion of Memory, which has a greater range, while Wit and Reason, lying still further out, connect with the most extensive or retentive portion of Memory, from which they derive ample material for analysis and induction.

The combining or creative powers of Ingenuity, Scheming, Ideality and Imagination, receive their material in like manner from the primitive conceptions of Order, Calculation, Music, Language and Sensibility, elaborated by System, Invention and Composition. In short, the general structure of the intellectual region indicates a progressive excitement from below upward, in a manner corresponding to the flow of venous blood in the longitudinal sinus.

There is a regular progression of mental excitement in the lateral and outward direction, as well as upward. From the central region of Consciousness, in the middle of the forehead, mental excitement habitually radiates throughout the brain—that organ being the seat of the most vivid mental action, the central source of illumination for the remainder of the brain. Ideas which are at this moment the subject of consciousness, are in the next moment the subject of memory, at first proximate, then remote, and finally, having lost all definite shape and distinctness in the memory, they become the elements of the opinions of Reason, or the impressions and suggestive associations of Ideality. Thus there is a gradual transfer of thought and excitement from the central or conscious region of the forehead, in a lateral and outward direction, toward Ideality in the temples.

Having thus hastily viewed the intellectual organs, let us now survey their functions and relations with more enlarged views.

One of our first observations among men, if we are critical observers, will be, that the amount of intellectual action is not proportional to the size of the intellectual organs. Even where the

opportunities of mental culture have been equal, the size of the intellectual organs is not a sufficient criterion of intellectuality. Their size must be estimated in comparison with the development of their antagonists. There are many in whom the intellectual organs are moderate, as to their absolute size (yet predominant over the antagonists), in whom we observe an activity and vividness of the intellectual faculties, which render these moderate organs more efficient than larger organs in heads which have a thicker occiput. In such heads, the intellectual organs do not so fully control the character or make it so decidedly intellectual: and although they may, under strong excitement, display a greater intellectual strength, they do not usually perform so much intellectual labor. The smaller head may be more habitually clear and observant, more active in gathering, and more ready in communicating knowledge. Having less tendency to repose, it may more readily display its powers, and, by keeping them in continual activity, may accomplish ultimately more intellectual labor.

Making due allowance, then, for the unintellectual region, the strength of mind is determined by the upper portion of the forehead, the power of accumulating knowledge by the middle region, and the physical accuracy of our perceptions by the lower range.

One of the first discoveries made by the experimental method, was the existence of a special apparatus for Memory. This discovery conflicts directly with the old phrenological philosophy, which was our point of departure. It induces us, therefore, to look with a deeper insight into the fundamental laws of Anthropology, and adjudicate this question at the tribunal of pure reason.

Perhaps the voice of reason is not needed in this matter, for simple observation speaks with a higher authority in matters of fact. By the experimental method we listen to the voice of Nature and record her instructions. Her dicta cannot be overthrown. When we *know* a fact experimentally, we may be contented: we appeal to Reason, not as a higher authority, but because right Reason always confirms just observation—and if Reason does not yield a collateral support, we must distrust either the accuracy of our observation or the accuracy of our reasoning.

The facts are, that excitement of the middle region of the forehead produces a calm thoughtfulness, and, without exciting any philosophic inquiry, increases our command of the knowledge that we have obtained, and renews our recollection of the scenes of our life. If one of the impressible temperament finds that something has escaped his memory which he once knew, by placing the fingers upon the region of Memory we may so exalt its powers as to restore the forgotten fact or name. Thus have I frequently roused and assisted an imperfect memory in the impressible. In my first experiment for the discovery of the func-

tions, I found that various scenes through which the individual had passed were vividly recalled, and as I moved the finger further out from the median line, the memory traversed a longer interval of time, and ran back to the earliest recollections of childhood. Scenes and incidents were thus aroused which had for years lain dormant in the memory, and which we might justly say had been forgotten; for, in an ordinary condition of the mind, they could not have been recalled—these vivid reminiscences of childhood, scenes of the forest, school house and nursery, were much more effectively realized than in an ordinary act of recollection, in which the memory, although active, is not a predominant power. Sometimes an entire abstraction from surrounding objects was produced, as in a lady who, when recalled from her thoughtfulness, told us, that she had been far away, mentally, from the present scene, upon the waters of a beautiful lake in Florida, where she had formerly spent some happy hours with her companions.

Beyond the most exterior point for personal recollection, which runs back to childhood (and which is situated beneath the organ of Causality, at the junction of Wit and Reason), we find an extensive range of historical and scientific knowledge. At the next point beyond, which is the seat of the organ of Time, we may obtain a sufficient illustration of the function, by requesting the subject to endeavor to guess the time of day before the organ has been excited, and then, after exciting it, to make another conjecture. The superior accuracy of the latter will show the increase of the power of Time.

The character of the recollective region, which is thus demonstrated by experiment, is also illustrated by Cranioscopy. Practical phrenologists, although following a doctrine which may recognize no particular organ of memory, have found it convenient and indeed necessary, to judge of the general strength of memory by the development of the middle region of the forehead, which had been denominated the organ of Eventuality. The fact that a depression, or concavity, extending across the middle of the forehead horizontally, is generally accompanied by a defective memory, is easily verified by a little observation.

THE UNINTELLECTUAL.—The first point of intellectual development in the child is necessarily in the region of Consciousness. There can be none horizontally exterior to that point, for there is nothing for the memory to act upon, and there being no memory—no set of ideas in the mind derived from previous impressions—there is of course no power of reasoning, as there are no materials for that process. There can be scarcely any action of Time or Causality, because there is as yet nothing to excite them. There has been no lapse of time and no succession of events in that uniform manner which proves causation. Scheming, System, Invention, Ideality, Music, Language, are all undeveloped.

The excitement appears to commence along the median line and in the brow, for Consciousness is roused, and Form, Size, Light and Shade, Color, Weight, Order and Number, are all impressed by surrounding objects. There may be also some exercise of Foresight and of Sagacity.

The progress of life necessarily directs this excitement outward and upward; a more and more extensive or remote memory is developed, upon which judgments and opinions are formed. This accumulation of materials, facts, appearances, opinions, &c., stimulates System, Invention, Reason, Scheming and Ideality. The natural progress of growth, therefore, is from the inner portion of the forehead outward, and from the lower upward. The upper and outer portion of the forehead, therefore, is characteristic of the adult and of the matured mind, as the lower and inner is characteristic of the infant.

If the antagonist organs to those of the forehead should be so much excited as to suppress the organs of the *outer* part of the forehead, the man would necessarily be reduced to the intellectual condition of infancy. If those of the inner part are thus suppressed, he is thrown into the mental condition of the old man, who lives upon old memories, and has no observation or recollection of recent things.

This infantile condition involves a certain degree of dependence, or disposition to rest upon and cling to those who support and befriend us; for the child has no independence, and, being incapable of supplying its own wants, looks entirely to the ministrations of kindness in its parents. This condition of dependence involves a desire to receive kindness from others—in other words, a desire to have ministering friends, which would lead to manners calculated to please and identify others with ourselves. This state is, however, one of selfishness. It is not a desire to serve others, but a desire to be served by them. Still, it is a friendly relation. It involves a sentiment of mutual kindness, some feeling of gratitude, a strong feeling of preference, and a feeling of possession of, or property in, the object of the feeling.

These elements constitute what has been called Adhesiveness. Hence we may say, that the region antagonistic to Memory and the reflective intellect, is the organ of Adhesiveness. The man who has the highest and most unrestrained order of intellect, looks into everything the world contains, and arrives at truth without partiality, prejudice or attachment. He perceives the defects of his friends, himself or his relations, and is perfectly impartial between friends and enemies. Looking upon others in that light, it is difficult for him to form partial attachments. He awards to each what is his due, and nothing more or less. His estimates are strictly just. Thus separated from his friends by his impartiality, and feeling ready to be more interested in others who have superior powers or virtues, he is still more isolated by the

fact, that, departing from the path of custom, and disregarding the influences of society and early education, he goes boldly on to the adoption of views and practices which are considered eccentric, and which conflict with the opinions or violate the sentiments of his associates. He has no occasion to ask the opinions of reputed wise men, and no disposition to pay deference to that which he knows to be false. His friends, therefore, finding that they are as liable to his criticism as others, and that he will not identify himself with them, but stands ever ready to oppose an improper course in themselves or their friends, become less cordially attached to him, or sometimes look upon him as a species of social Ishmaelite.

At the same time, everything contributes to increase this alienation. Full of pleasure from the resources of his own intellect, solitary habits are more congenial, because they nourish and perfect his predominant organs. Society becomes unpleasant or tedious, since, in every company, he finds falsehood passing unquestioned, and high philosophy treated as an unwelcome intruder, his own views being opposed or assailed in every direction.

Thus he withdraws from society, and society at the same time withdraws from him—intellectuality having destroyed the antagonistic power of Adhesiveness.

It remains to show, on the other hand, that Adhesiveness is the antagonist of intellect. We know that he who is dependent upon others, and who never goes his own course, has a dull and spiritless air—he has no original, penetrating thought. Attachments exclude thought; they forbid our investigating certain subjects, or least forbid impartial examination; they create a habit of receiving passively the impressions made by other minds, instead of originating thought for ourselves; they confine our attention to persons and present things, matters of pure observation and not of reason or research: they deprive us of the quiet and secluded haunts of the student, by making us continually gregarious; and in this gregarious association we know that the animal instincts and passions are excited, rather than high mental powers. The philosopher and scholar shun the crowd, because its presence is hostile to their pursuits, and because they are unfitted by their pursuits for such association. It is seldom that the hard student is fit for any species of popular gathering. The philosopher is, in manners, antipodal to the demagogue and to the dissipated votary of fashion. He is unable to operate upon the gregarious instinct, and draw men with him—he has not the animal life and spirits to amuse or excite them. The purely intellectual speaker is never followed by large auditories; the purely animal exhibition (a circus or a bull fight) always attracts a multitude. The purely intellectual thinker is always in the minority in his extreme and favorite opinions. Hence, every great innovation in science or philosophy, being the offspring of

pure reason, is in the minority. He who assumes the absurd side of a philosophical question, as easily attracts the masses to his *ad captandum* harangue, as the bold and eccentric thinker repels them.

The law of the intellect is continual progression and readiness to change. The law of Adhesiveness is the perpetuation of that which has been handed down by our ancestors. The intellectual man seeks to destroy hereditary errors. But the Adhesiveness which defends them is closely akin to Combativeness, and he is pelted for his pains. There is nothing in which men are more unanimous than in banding together to put down the innovator who would bring his intellect to bear against that which has been established by time, whether in morals, religion, science, government or social arrangements.

There is, then, a positive antagonism between Adhesiveness and the philosophical, reflective intellect. It is not utterly destructive of all intellect, for it leaves the perceptive to act, and qualifies it for acting with quickness, but not with profundity. It is the hasty, superficial observation of society, not the profound and accurate observation of the naturalist. It is (as the hydraulic law would indicate) more the observation of character than the observation of physical facts, and more of proximate than of remote objects.

According to the hydraulic law, the organs which antagonize the outer portion of the forehead would associate with the perceptive powers of the median line, and with the external range which gives breadth. This would make a pleasing character, sensitive to impressions from the feelings of others, quick in appreciating their character, and in becoming adapted to it, modest and refined, neat, fond of the arts and elegancies of life, of poetry and romance, of light literature and conversation, of everything humorous and sentimental; for the region just above the intellect would be involved, as well as the sense of Force, and the conductor organs just below, so as to produce a fine, social and graceful character, continually pouring out the finer feelings. This is substantially the character ascribed to Approbativeness. Is not, then, this unintellectual region the region of Approbativeness? Certainly that feeling must be next neighbor to Adhesiveness, and therefore must be located in this region. If so, to what organ is this Approbativeness antagonist?

As a gentler feeling than Adhesiveness, a more refined and abstract impulse, it should certainly be located higher, and should find its antagonism, therefore, lower. If Adhesiveness antagonizes Memory and Reason, Approbativeness should antagonize the perceptive and understanding faculties. If it antagonizes them, it must produce an indifference to, or unconsciousness of, all external nature; but with this utter unconsciousness of the external world, its form, magnitude, solidity, resistance, power

and extent, its varied phenomena, grandeur and sublimity, there must be, of course, an overweening estimate of our own importance in the comparison, as Memory, and all the other intellectual faculties, are left active, so that Ingenuity, Scheming, Invention, Ideality, Sense of Force, &c., give us an idea of our own powers not counterbalanced by any proportionate conception of the sphere in which they are to be exercised, and of the difficulties or resistance to be overcome.

The tendency of the organ, then, must be to vanity—that species of vanity which is blind, which regards every opponent as an object of contempt, and treats him with a supercilious air. Such a character is an excellent illustration of *vanity*, is unfitted for any exact or profound attainments in science, or for the observation of nature, but capable of displaying some learning or literature and accomplishments, and capable of relating personal experience, having a pretty good store of personal recollections.

That there are organs of Adhesiveness and Approbativeness, thus antagonizing the intellect, I am compelled to admit, not merely by this reasoning, but because, in experimenting upon the unintellectual region, Adhesiveness and Approbativeness have been displayed, and I have been unable to prevent this result. The idea that Adhesiveness was antagonistic to the reflective intellect, seemed at first so improbable that I repeated the experiment many times to detect some inaccuracy, but the uniformity of this result baffled the attempt. I then supposed that possibly Adhesiveness might be the antagonist of some repulsive functions which might be reached through the neck anteriorly, but the locations opposed this idea. The subject was, therefore, held for a long time undecided, and finally I have been compelled to admit what the experiments indicated at first, and to adopt this explanation.

According to the hydraulic law, the most anterior portion of Adhesiveness, antagonizing the internal portion of Memory, may be supposed to originate the attachment to family and children, as it tends to produce the condition of the old man; while the posterior portion, tending to produce the childish condition, may be conceived to produce an attachment rather to seniors or parents. The portion still further back may be supposed (antagonizing System) to produce the attraction to a crowd or disorderly assembly. This portion acting in conjunction (according to the hydraulic law) with Ideality and Order, would be well suited to the ball room; or, in conjunction with Scheming and Invention, to the battle field. The antagonism of Order and Calculation would be suited to scenes of great disorder and excitement, having a wild and playful, but not a hostile, character. Its tendency would be healthy, invigorating and restless, but somewhat convulsive.

In furtherance of the views just given, let it be observed, that



the organs of the brow, Form, Magnitude and Weight, have a close association with those of the sidehead—Modesty, Reverence, Sublimity, Cautiousness—to which they supply the ideas upon which these organs act, and without which they would have no aliment. The relation between these organs implies something of the same kind among their antagonists. Hence, as Perception is tributary to the sidehead, so is the region of Vanity antagonistic to Perception, connected with Ambition, Pride and Arrogance, which are antagonistic to the sidehead.

The organ of Adhesiveness, being lower than Approbativeness, will be found to co-operate with organs lower down, along or near the median line. With which it will co-operate, may be learned by observing with which its antagonist co-operates; for, when any two organs co-operate in producing a certain result, their antagonists must co-operate in preventing it. Thus the intellectual reflective organs (and especially Reason) co-operate with Sanity or soundness of mind, the antagonist of Idiocy and Mania. The organs of Foresight and Scheming appear to have an especial relation to Cautiousness, to which, indeed, the whole intellect is somewhat tributary. The reflective organs, too, are intimately associated with Tranquility, without which they cannot have proper action, and with Sublimity, a portion of which directly stimulates the brain. The antagonism of the reflective organs, therefore, must tend to mental derangement and folly, to rashness, carelessness and animality, which are antagonistic to the organs of the sidehead co-operating with reflection. Hence the vehement attachments of persons in whom the mind has not been cultivated and well disciplined, are very apt to unsettle the judgment, to lead to excesses, and to produce derangement or fatuity, if the passions are disappointed by the death or alienation of the beloved object. And hence it is, too, that when the gregarious faculties are indulged, when men herd together in crowds and mobs, there is always a deteriorating influence produced. In the mob they become restless, reckless, fierce and brutal. In all assemblies which are not under some restraining influence, the passions are apt to acquire an ascendancy, and men go headlong into excesses which separately they dare not approach.

Even our legislative assemblies manifest too often the influence of blind animality and partisan prejudice—men becoming banded together by the *esprit du corps* of a party, and sacrificing to party spirit all pure, elevated principles. Men of philosophical pursuits have always found it desirable to shun the crowd, the influence of which is so hostile to pure intellectuality. For the same reason, the city has always been considered the home of corrupt passions, and the country the region of quiet virtue, where men had less of the gregarious influence to pervert the dictates of judgment and conscience.

That the unintellectual organs should manifest themselves in

Approbativeness and Adhesiveness, instead of a simple negative result or stupid unintellectuality, is a necessary consequence of the positions and combinations of the organs.

The unintellectual organs lie in the midst of occipital organs, which give strong, decided impulses, and could not, therefore, be merely negative elements; for they must arouse their neighbors, and thus bring out some decided traits. They must have some energetic, impulsive tendency. They must, from position, have firm, selfish, egotistical, ambitious tendencies—tendencies to influence others—to encroach upon and to use them for our own purposes. Such tendencies must be opposite to those intellectual faculties which give us a just idea of our relations to others, and enable us to form a true conception of the powers, merits and rights of all, and of the proper course of conduct for society at large.

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## ART. II.—HEAVENLY TALKING.

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### DIALOGUES OF THE GODS.

PSYCHE.—What thinkest thou, Minerva, of the progress of mortals in the Western world? Already they are beginning to encroach upon the realms of the celestials, and there is no knowing how soon they may come among us and claim a place as denizens of Mount Olympus.

MINERVA.—I cannot say, dear Psyche, that I am altogether pleased with those presumptuous republicans, who are hurrying on with such irreverent haste to approach the august presence of my father, the sovereign of heaven; and yet I cannot blame their zeal, although we are much amused, at times, with their vain struggles to reach this higher sphere; and Jupiter, Apollo and myself, not to mention Mercury, have laughed most heartily at the would be sages and seers of Yankeedom.

PSYCHE.—Indeed, Minerva, I cannot laugh at anything that looks like an honest effort to attain something higher, and better, and truer. Most fervently do I wish success to all the seekers of spiritual knowledge, and often have I hovered through the night over the Western continent, seeking anxiously, among its sleeping millions, for those wakeful spirits which sometimes leave the body, and which are never entirely dark. And as the light of their souls gleamed through the realms of supernal space, like the fire-flies of a tropical clime, I have wandered to the spot and hovered round the couch of some pure sleep-waking beings, to fill

them, all unknown, with noble resolves, *to confirm their independence of the bonds of their mortal bodies, and to set the compass of the soul to its true polar star.*

MINERVA.—Indeed, Psyche, that was a mission worthy of your character; but, as for myself, I would rather leave those mortals to toil for their own knowledge, and when they do learn anything by slow investigation, they will prize it the more highly, and when they fail they will learn to be more humble, and to feel the insignificance of men when not assisted by the gods. It is somewhat amusing to watch the progress of the race, and to see, while a few are pressing on to the goal of wisdom, the millions asleep in the torpor of darkness; and even among those that are awake, there is an endless conflict of argument and doubt, fancy and fact. Ancient theories and modern speculations are clashing—religious enthusiasm and cold, stern, sneering skepticism, are battling for ascendancy. One affirms that he holds communion with the shade of his departed friend, and another proves logically that mind cannot act upon matter. One affirms that his departed friends reveal themselves in audible vibrations or knocks, and thus communicate various messages, while his antagonist stoutly maintains that this would violate the fundamental laws of the universe, and that whoever relates such stories deserves to be regarded as a lunatic or an imposter. Poor creatures! what a toil and turmoil you have to gain a few crude ideas of the higher sphere of existence. Indeed, I am sometimes tempted to relent from my haughty scorn of your littleness, and to go down among you for the sake of a few noble souls, and teach you the elements of immortal wisdom. But I fancy I should need all the thunderbolts of Jupiter to render my mission sufficiently respectable among those earth-born creatures, to be of any utility to them. I could not go, dear Psyche, in your quiet and invisible way, to willing souls, and pass by the swinish multitude without giving them a shock to rouse them from their stupor.

PSYCHE.—Dost thou not see, Minerva, that the evils of which thou speakest belong only to the infancy of the race? Lend me thine eyes! Look, now, with me, along the vista of the coming centuries. Dost thou not see, afar off, the full maturity of MAN? Dost thou not see, on the far horizon of Time, the coming together of heaven and earth? Dost thou not behold man's nature expanded, great, lord of the globe, which he has covered with palaces and gardens, rising up with bright eyes worthy to confront the gods, his head in our serene atmosphere, his spirit forming the channel through which celestial influences are poured out upon the earth, by means of which the whole continent becomes an appendage to the base of Mount Olympus, and mortal men and heavenly spirits and the immortal gods, form one vast society of infinite gradation and variety! Is not this, O Minerva! a most ravishing future, and wilt thou still scorn the humbler members

of that race which has so glorious a destiny? Wilt thou not, rather, like thy own Psyche, look down upon them kindly in their early struggles, and help the noble ones who are laboring to accelerate the advent of such a destiny? I see them scattered here and there throughout the world, dimly seeing yet firmly hoping for the great future. O Minerva! let us help them. The glorious few who have scaled the mountain heights of philosophy, and breathed the air which is inhaled by the gods, must not be abandoned to their fate. Let us strengthen their spirits with our own power, and let us form a sphere of mind around them to receive their communications and cherish the truth.

MINERVA.—Indeed, Psyche, they need it much. What a Babel of discord surrounds their footsteps! How tumultuously do the waters of opinion bubble up around them, as though they had disorganized the very elements of thought. Didst ever watch the progress of such discussions, Psyche? Was it not infinitely amusing? Indeed, we have been rather deficient in amusements here of late, and I have serious thoughts of bringing up this earthly comedy to enliven our sober gods. Momus has already sent in a petition for such sport, and Mercury stands ready to execute our commands.

PSYCHE.—I pray thee dispatch him forthwith. Summon up the performers, and call in all the gods and goddesses to witness it. I am willing they should laugh at poor Humanity, for then they will think of mortals oftener, and be more ready to pity the little creatures that are so amusing.

MINERVA.—It shall be done. The performers are easily summoned. The struggle between belief and unbelief is ever the same. It is now, as it has been heretofore, the living are re-enacting the drama of the past. We shall summon up the conflicting spirits of former ages, and let them rehearse, to a celestial audience, the fierce debates which are now in progress among their progeny on earth. Ho! MERCURY, come hither! Summon thou all the gods this evening to this high garden point of Mount Olympus, and bring before us, in their earthly garments, the spirits of Socrates, Plato and Epicurus—of Borgia, Calvin, Cotton Mather, Hobbes, Godwin, Shelley, Milton and Oberlin.

[SCENE. *Mount Olympus—Moonlight—a grand amphitheater in the garden of Minerva, filled with about five thousand celestials, from Jupiter and Juno down to the humblest river-gods and nymphs—An invisible orchestra near box of Apollo, pouring forth delicious streams of melody—A cloud in the center of the amphitheater slowly dissolves, exhibiting a platform occupied by a few grim, old-fashioned looking people, who stare alternately at each other and at the audience in mute astonishment.*]

Loud were the peals of laughter that shook Mount Olympus when this quaint tableau was revealed. As soon as order was

restored, Minerva, rising with dignity from the royal box of Jupiter, thus addressed the astonished spirits before her:

"Be not astonished, venerable and learned men, that we, the divinities of Olympus, have listened to your discussions with pleasure, and summoned you into this high presence to hear your grave discourse upon the highest themes of mundane wisdom. We have seen with pleasure the struggles of gifted mortals for godlike knowledge, and we have summoned you that we might hear from your own lips your true opinions of the present progressive movements of philosophy on earth. To you, O Socrates, senior philosopher of Greece, we look for a wise and kindly commentary upon the movements of earthly spirits."

With grave dignity rose Socrates, adjusting his robe and making a profound obeisance to his interrogator, he thus began:

SOCRATES.—Since the gods, O Minerva! have condescended to listen to the thoughts of Socrates, feeble as they are, he will give, both truly and without reserve, his inmost sentiments.

It is with inexpressible delight that, after the lapse of so many centuries, I find the minds of men deeply occupied with those sublime mysteries of spiritual life which once constituted the favorite themes of myself and my disciples—Plato, Crito and Alcibiades—and which created so great an interest in our Athenian Lyceum.

If errors exist in the spiritual philosophy of earth, what are such errors in comparison with the great fact of man's immortal life? All who are now progressing in the cultivation of spiritual science on earth, are imprinting deeply on their own minds, and diffusing in the minds of all around them, the conviction that man has an immortal spirit, and that the life of the spirit is no vague, unreal, far-off spectacle, such as we may sometimes behold in the delusive lights and shades of the moonbeams, but a living and ever present reality. Granting that they fall into errors, how readily might we excuse their delusions when they are rousing up the modern world from dead materialism and the pernicious pursuit of money, to a consciousness of the existence of the great spiritual world of higher and better life. You know that I was condemned to death in Athens because I esteemed the theological formulæ of those days less essential than the great truths of spiritual life, and the virtues of love, justice and temperance, and because I reprov'd the avarice of Anytus, who neglected the education of his children.

Could it be imagined for a moment that Socrates would be indifferent, when his own sentiments, and almost his own language, were reproduced in a distant land, among a foreign people, who occupy almost the same position in the modern world as did our ancient Greece among surrounding nations. There were many in my generation who could not realize the immortality of the soul. And not only would they secretly deride my instructions,

but, when I made it known to a few, that I had a personal knowledge of the spiritual world in the communion which I sometimes enjoyed with a higher spirit, they even cried out in their conclaves, that Socrates was mad or else an impostor.

Such was human nature then, and I am sure that it is still the same. Indeed, it is well known that those who, in modern times, profess to hold communion with the spirit world, are denounced alternately as knaves and as lunatics. And even they who affect great piety, and profess to believe themselves in immortality, are loud in their outcries against any spiritual communications to the living, which are sufficiently positive and definite to give us any evidence of spiritual life. There were many such in Athens, who were highly indignant that I should attempt to enforce the virtues of daily life, and who rejoiced in my condemnation to death. And in all ages since, men have professed great piety who abhor the idea of bringing piety into their daily life in the form of good deeds, and have professed great spirituality, but abhorred everything which made spiritual life seem a daily reality. Yet, what is the value of professions of religion and a belief in immortality, if they do not come home to our daily life?

Really, I believe they are the great teachers of the age, who bring the natural and spiritual worlds together, and who convince men that heaven is near at hand, and that they *must* live a heavenly life if they would be happy hereafter.

There are many now who are beginning to prove the reality of the spirit world with greater distinctness than by the arguments of philosophy or by the visions of the seer. Audible sounds and intelligible messages from the spirit world are heard on earth.

"Scandalous! scandalous!" cried out a stern and angry looking man, who came forward at this moment before the Pantheon, and interrupted the speech of Socrates; "How darest thou, old heathen philosopher, infidel, agent of Satan, to speak of those spiritual knockings—those diabolical snares for the faithful! [Tremendous applause from the celestials.] Roar on! ye demons of pagan darkness, I defy ye all! [Increased laughter and tumultuous applause—Momus falls in convulsions, and even grim Mars laughs loudly] My name is Calvin, and I bring words of terror and warning to this unhallowed crew. Shout, in your mad exultation—your rejoicing shall be brief. The schemes of *spiritual knockings*, by which you would fain hope to mislead the elect, are futile contrivances. I have watched your progress; you will spread over the earth with your spiritual sounds, and multitudes shall hear and believe what they hear; but the true believers will follow the guidance of John Calvin, and escape all your snares." [Renewed and irrepressible applause.]

"Poh! poh! silence these senseless ravings," exclaimed a majestic figure (the philosopher Hobbes), standing in front of Calvin. "How supremely ridiculous is this. Socrates gravely compli-

ments these modern spirit-mongers, who are dealing out heavenly wonders by retail, because he thinks their general tendency is good; and Calvin anathematizes the spiritual knockings as the work of the Devil, while Cotton Mather stands at his back and echoes all his sentiments. But, with all due deference to these philosophers and this celestial audience, permit me to ask if there is any evidence that the tenants of the spirit world have ever communicated, in any manner, with living men in the world below? We have no good evidence that such a circumstance has ever happened in modern times, and I hold it to be utterly impossible. Yea, if ye are not entirely dead to reason, I would appeal to your sober judgment, and prove the total falsity of these modern delusions, which have sprung from a horrid compound of mesmerism, quackery and superstition. I challenge the production of a single example, in modern times or at any period in the world's history, of clear, undoubted communication from the spirit world to man. **NOT A SINGLE EXAMPLE CAN BE PRODUCED.**"

As he uttered these words in a loud voice, a strange buzzing sound was heard in the air, and a myriad of indistinct forms were seen hovering over the spot, eager to be permitted to respond and testify to what they had known.

I (exclaimed **SOCRATES**, with calm dignity) can testify that I was accompanied in life by a disembodied spirit.

I (exclaimed the learned **BARON SWEDENBORG**) can testify that I lived in familiar and intimate association with innumerable spirits, and held conversations without number with hundreds of those who lived before my generation.

I (exclaimed the philosopher **ATHENADORUS**) can testify most positively upon this subject, for when a house at Athens was deemed haunted, and nobody could live in it, I determined to refute this superstition, and I sat writing in an apartment of that house alone, until a spectral visitor came in, which was no mortal form, and urgently induced me to follow him into the court. I did so—he led me to a particular spot and vanished. And afterward, when we dug in that spot, we found a corpse, corresponding to his appearance, which needed the rites of sepulture.

Is it not strange (exclaimed **EPIMENIDES**) that you should doubt the appearance of the soul after death; for, even during life, I possessed the power of withdrawing from the body and visiting other places and persons.

I know full well (exclaimed **SIMONIDES**, the poet) that the dead may speak to the living to accomplish some useful purpose; for, when I was about to undertake a voyage, I found an unburied body and had it decently interred. That night the spirit of the man appeared to me, and bade me not to go to sea. He thus saved me from shipwreck, and I placed a monument over his grave, recording my gratitude for his service.

I know (exclaimed **MAUROSENUS**, governor of Dalmatia) that the  
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dying may appear to their family; for, at the very hour when my beloved brother Domatus died of the fever, at Venice, he appeared to me in a dream, and afflicted me with deep distress, by informing me of his decease.

Is it not well known (exclaimed PIETRO ALLIGHIERI) that the thirteenth canto of "Paradise," written by my father, the poet DANTE, was missing for many months after his death, and that it was found only by his revealing to me, in a dream, the place where it was concealed in a window?

Is it not known to all England (exclaimed LORD LITTLETON) that my own death was predicted to me, even to the hour and minute, by a female spirit—that in the midst of my levity I died at the appointed hour, and that my friend, Mr. Andrews, was instantly apprised of my death by my appearance at his bedside, which he supposed to be that of my mortal body, until he learned that it lay in the embrace of death?

Was it not known to all France (exclaimed HIPPOLYTE CLAIRON, the French actress) that my lover haunted me after his death, and often made known his presence by various sounds, heard by everybody around when they occurred?

Is it not well known (exclaimed MICHAEL MERCATUS) that when my illustrious friend Marcellinus Ficinus died, he fulfilled his agreement? We had agreed, that whichever died first should visit the other. One morning, while engaged in my studies, Ficinus appeared to me, and told me it was true that there was a life after death. I afterward learned that at that very hour he had died at Florence.

Hereupon the air became misty with the crowding forms of strange spirits, and a strange spiritual murmur from thousands of invisible voices was heard protesting against the skepticism of Hobbes, and eagerly seeking to testify of their own experience, before and since their lives on earth.

When Minerva beheld the enthusiasm with which they sought to speak, she rose, and, with a condescending smile, exclaimed, "Gentle spirits! I would fain receive your testimony in a body to convince the skeptical philosophers. I pray you, therefore, all who are accustomed, since your entry in the spirit world, to revisit your friends on earth and communicate with them, to surround yourselves with a halo of spiritual light." At once the vast amphitheater grew bright as day, with the pearly light of countless brows and eyes that gleamed like the far orbs of the Milky Way. Olympus was entranced with admiration, Jupiter himself was charmed, and Venus grew radiant with an unearthly beauty.

Slowly this beautiful spectacle disappeared, and the bright moonlight remaining, fell upon the swelling form of Hobbes, who stood with uplifted arm, breathing defiance against the world of spirits.

Vain pageantry and delusion (exclaimed Hobbes). Who can



believe these lying spirits, which seek to magnify their own importance? One-half of all their stories are too silly to attract the attention of a reasonable man; the other half are opposed to the unalterable laws of Nature. The interminable narratives of Baron Swedenborg are a proof only of the fact, that he was afflicted with a very mild form of chronic insanity. Did he not frequently salute imaginary persons, and speak of visits from Moses, Virgil, or any other ancient characters, when no one really appeared, except to his own imagination? What is such testimony worth? The same insanity existed in a still milder form in Socrates. Did he not often refuse money when he was poor, and walk about Athens barefoot and meanly clad? Did he not procure his own death by refusing to hold his tongue or suppress his charges against prominent citizens? With such a lack of common sense, it is evident that generous fancies were much stronger in him than his judgment. The rest of your spiritual stories have various explanations. Some arise from disease of the brain. Some are accidental coincidences, occurring once in a million of cases, and published to the world, while the remaining 999,999 are overlooked. A large proportion are the effects of mere imagination and delusive credulity.

But such is the inveterate credulity of mankind, that while there are *fools to relate* there will be *fools to believe*. I need not attempt to undeceive those who are capable of being gulled by dreams and by the testimony of hypochondriac invalids, hysterical females, or half crazy fanatics, who perambulate along the doubtful zone between sanity and insanity, but I do feel tempted to address a word to those earnest seekers of science, who have followed the rules of rigid reason heretofore, and rejected all supernatural impostures, but who are now beginning to be gulled by the plausible delusions of clairvoyance and spiritual sounds:

As to these sounds, and the moving of tables and other heavy bodies, by spiritual power, I can only say, that he is to be pitied indeed, who is so lost to the dictates of reason, as to suppose that a *mind* can thump or make a noise, without being located in a living body. If the mind of a dead man could, surely the mind of a living man could perform the same operation far better. But this has never been done, therefore the other cannot.

Bravo! well said! (exclaimed the philosopher HUME). When disembodied spirits shall act on matter, the laws of Nature will be violated. Man may deceive us—men in all ages lie—but the laws of Nature never change, and they cannot be broken.

I pray you pause a moment, most learned Hume (exclaimed the poet SHELLEY). It does not follow, because any phenomenon is contrary to the ordinary course of nature, that it is contrary to the *laws* of nature. It is apparently contrary to the ordinary course and laws of nature for a body to be inflamed by being plunged into water, and when Sir Humphrey Davy discovered a

new substance, *potassium*, and found that it inflamed upon being thrown into water, he might have been pronounced an impostor, if your principles were just. But we can never pronounce any thing impossible, if there be an opportunity for it to be brought about by the powers and agencies in nature, with which we have not yet become acquainted. How can we know that mind is incapable of acting directly on matter? Mind is ever acting on matter in the living body, and through that on all around it. The moment the mental condition changes, the chemical condition of the body changes also, and certain intense emotions will sometimes arrest the action of the heart and produce decomposition of the whole body. Autographic *psychometry* has proved that mind has a certain connection or combination with matter—with manuscripts. May not disembodied mind have higher powers? may it not connect with higher sources of power, and participate humbly in the energies which belong to the will of the Deity? Or may it not be able to seek out, in the imponderable agents, a new organization or apparatus, as fit to exercise its powers and act upon matter as was its mundane body? We should not dogmatize. If we doubt, let us at least be open to instruction.

I am pleased with your views, my dear Shelley (exclaimed the philosopher Godwin). I am willing to admit that powers and processes exist in the universe, which are far beyond our ken at present. But whatever occurs, strange though it be, must be natural and consistent with itself. Can we trace these spiritual sounds in so satisfactory a manner? Granting that they are made by spiritual forces, do they comport in character with their supposed source? Here, I apprehend, is the most serious difficulty of all. I do not think, like Hobbes, that mankind are entirely deluded or dishonest; but I think we may be too hasty in our conclusions. If spiritual beings speak to those on earth by rapping or jarring sounds, they should be capable of speaking at their own pleasure and in accordance with their own character. The communications should be really and entirely spiritual—not dependent upon the character of those who receive or seek the messages. Spiritual beings, possessing all the faculties they had in life, vastly expanded by the removal of bodily restraint and with unlimited opportunities for increase of knowledge and elevation of character, ought to manifest themselves in a far higher manner than has yet occurred. The philosophy, philanthropy and science, of past ages, arrested in their earthly career, and transferred to the spirit world, might be organizing themselves to prosecute their schemes on earth by enlightening the leaders of nations, and by sending communications to the active minds of the age, which would give them possession at once of the knowledge or wisdom of which they are in search. But this does not occur. The voices of the dead are silent in the affairs of life; or, if they are heard at all, it is but the insipid gossip of a few personal

questions or a few vague generalities. The manifestations coming from the spirit world, instead of being higher, are far lower in the scale of intellect than the manifestations of living men and women.

This is a grave difficulty indeed. If the revelations from the spirit world are of so meager a nature, indicating neither strength of mind nor strength of character, what value can we attach to the future life, which is so devoid of strength and interest? Does it not seem to indicate that a life in Hades bears almost the same relation to a life on earth that a shadow does to the substance it represents?

If, on the other hand, it be supposed that the spirit world is full of life and power, how is it that this life and power cannot be felt in its communications on earth? Do we not inevitably come to the conclusion, either that spiritual life is a dim and unsubstantial thing, void of spirit and intellectual or moral power, or else that all the communications with mortals are limited, imperfect, and unworthy of reliance? In either case, the spiritual messages and sounds, said to be heard of late on earth, are unworthy of esteem or attention. Where is the man of intelligence who is guided by spirits? Where is the philosopher who, being dead, yet teaches his disciples on earth? Where is the father who, being dead, yet watches over his family and guards them against all mischief? In short, where is the evidence to be found that any who are now living on earth have obtained any light from the spirit world which was anything more than the reflection of their own thoughts—the echo of their own intuitive and prescient faculties? Travelers, by the laws of refraction and reflection, often see in the atmosphere a ship sailing aloft, or a man or an army marching in the clouds. If ignorant and superstitious, they believe that such appearances are real; but science shows that they are only refractions of certain appearances on earth. Thus it is in the world of mind. The ignorant (and all are ignorant on such subjects at present) see words and messages, thoughts and visions, predictions and warnings, apparently high in the spiritual atmosphere, which are but reflections and refractions of themselves and others on the earth, and of the various transactions of earthly life. Yet, from the very nature of the phenomena, it is impossible for them to perceive whence the impressions came, or by what peculiar medium and arrangement the reflection was produced, from or through a spiritual atmosphere. They are most honestly deceived, nor can they be undeceived until the great laws of spiritual reflections, spiritual dynamics and optics, are discovered, which are not yet known on earth, although some of the illustrative facts have been discovered.

Most admirably spoken, O Godwin! (exclaimed the philosopher EPICURUS), but I could readily give you a reason, which you have overlooked, for the feeble manifestations yet seen on earth.

Know you not that happiness is associated with calmness, ease and repose? Troubled and unhappy beings are restless and wild. The blessed inhabitants of Hades repose in its buoyant air, and are seldom moved by any emotion of strength. When we drop the body we lose our wants and our passions, we float away into a luxurious dream, and the loudest calls from earth disturb not our serenity, even if we hear them. But the animal natures, the haggard spirits, which have no intellectual nor moral enjoyment, are restless and convulsed. They struggle to get back to earth and to grow drunk again on earthly excitement. Hence it is that they make such manifestations—shaking chairs, overturning furniture, making strange sounds, and working the exploits of witchcraft and magic. Hosts of such spirits are now at work in America and elsewhere; but they can never be messengers of wisdom or goodness, nor can they communicate to the living anything that would lead them on to their true destiny.

Happy am I (exclaimed PLATO) to indorse your remarks, most estimable Epicurus, as a true explanation of the slow progress of mortals in spiritual science. But in your wisdom you have omitted an explanation, which you have taken it for granted existed in our own understandings, but which is fundamentally important to explain to the inhabitants of earth the nature of these communications and the reason why they appear to follow no natural law. When a message is received from a father or a brother, through a clairvoyant seer, his relatives wonder much that he should have spoken through another, instead of coming directly to themselves, not knowing that they are beyond his voice, that the spiritual world is so high above the material that those who live in the lower regions of nature cannot possibly communicate with spirits. Mortals must rise above the flesh, and approach the pavement of heaven, before they can receive its messages. They are like certain fish, which inhabit the deepest parts of the ocean, and which are required to come a great ways to the surface, before they can see or hear the beings of a higher element.

They wonder, too, that the messages received do not embody more of the wisdom, the will and the true character, of their departed friend. But this is because they do not understand the mode of conversation. The clairvoyant seer does not literally hear, and the spirit does not literally speak, in an earthly sense. The messages are given and received by *contact of mind*. The seer may or may not be competent to receive, by sympathy, the thoughts of the spirit, and the spirit may or may not be willing to be approached. Often the spirit refuses to permit any contact, and oftener still it does not assist the seer, and he receives but a very faint and imperfect impression of its wisdom, even if competent to receive the whole. In the very highest exaltation of earthly beings, when men of great talent come up into the spirit world for communion, they bear back no message literally spo-

ken. They approach the spirit as a feather approaches an electrified body, by the laws of attraction; and when the contact takes place, which at best is but very imperfect, the feather receives a portion of the electric fluid and then is repelled; carrying away that little portion mingled with the aroma of its own peculiar constitution. The medium through which it passes changes the character of a fluid by the new impregnations it receives. The world's great seers heretofore have brought down much of the light of heaven, but the light was never pure—the message never altogether true. They have been as colored glasses and dense clouds, through which even the sun himself would send an imperfect colored and refracted ray. Even my great and worthy master, SOCRATES, when he received messages, exhibited much of his own character in the message he received. I perceive that the historic Muse is recording our remarks for the dwellers on earth, and I would say to the wise and good, be not discouraged that the light comes down into your atmosphere dimly and darkly—shadowy and even delusive. The light is growing brighter, and the clouds are growing thinner and more transparent, the atmosphere more pure. A brighter day is coming.

*Faugh!* Curses on ye! (exclaimed BORGIA). I would that ye were all in the hands of that arch heretic, Calvin! Wicked conspirators! Too well do I understand your machinery for working miracles—your spiritual knockings—gotten up by artful confederates, carried on by wires and pulleys, levers, magnets, batteries, Leyden jars, helixes, electric machines, and hidden workmen. What are all your doings to those of Cagliostro, the Egyptian magicians, or even the automaton chess player? Vile heretics! Anathema Maranatha!!

Unbounded applause and laughter now arose among the audience, and Borgia waxed fiercer still, until a slender, venerable form uprose before him, and revealed the benignant features, the gray hairs and beaming eyes, of the world renowned and all beloved OBERLIN. The knees of Borgia trembled and gave way—his voice choked and died in his throat—his presence grew dim—he sank and disappeared.

Immortal spirits! (exclaimed OBERLIN) the great and gifted Milton, who stands by my side, has urged me to come forth and speak of the high questions now mooted before this assembly. Long have we conferred together, reasoning on man's destiny and on the laws of Providence, guiding from the first paradise lost to the last paradise regained. Imbued with the strength of his mind and the fervor of his thoughts, he has deemed me a fitting mouthpiece to proclaim our holy meditations.

The communication of God, angels and good spirits, with the benighted sons of men, appears to us the most beautiful and the most desirable thing that can happen to mankind. We cannot regard such communication as strange or unnatural. On the

contrary, the free communion of heaven and earth seems to us the only natural state, and the banishment of man far away from the outer courts of his Creator, is the truly *unnatural* state. Adam, in Eden, before his nature was deformed by disobedience, lived in the presence of his Maker and of all the holy influences of ministering angels, which were lost to his darkened perceptions after his fall from holy innocence.

To see the Eden-life restored on earth is our most cherished hope, and we most clearly perceive that the eternal laws of Providence forbid its restoration by any other means than by lives of holy beauty, simplicity, loveliness and innocence. The efforts of mortals now on earth to establish the free communion with spirits, are hindered in their success by the selfish antagonism and wars among men. When they adopt the spirit of universal love, and control their evil passions, there will be a new relation arising between the living and the dead. Heaven can communicate with earth only when earth has the heavenly atmosphere of love.

But it is not unreasonable that the present imperfect manifestations of this high communion should be doubted by many good men. It were but just to hold those blameless who doubt at present, because they have not yet seen the spirit world speaking forth in its true character, un veiled by any cloud. Plausible indeed are the suggestions of Godwin, that the true spirit world has not yet spoken on earth, and that it is but the earthly sphere of mind that is now concerned in producing spiritual effects on the globe. Well does he exclaim, that the high intelligence of the upper spheres should speak words of greater wisdom, and should guide imperatively the sons of men in their progress to knowledge. But know, most honest Godwin! there is a vast distance from earth to heaven at present, and there are few to whom we can speak—few who can hear our voices, either by night or by day. The humbler spirits, who are giving physical demonstrations by sounds and by moving heavy objects, are heralds of something nobler, but they are performing a great work. Who can doubt the reality of the spirit world, and its communications, when he hears its sounds and perceives its physical power? The sternest skepticism must yield and prepare to listen with docility.

It is not all a vain babble or gossip that is heard on earth. Thousands of useful messages have been received, consoling the afflicted, guiding the uncertain, and teaching the darkened mind—teaching the great lessons of LOVE, and HOPE, and FAITH.

It is said that no scientific knowledge, no philosophy, no leading or guiding truth, has yet been given to men. Yet, is not this objection premature? Is it not known to all in heaven, that mankind are not yet prepared for the great truths which we all see and feel, and the knowledge of which is the very vitality of our happiness? Is it not even now debated among us, whether the

time has yet come for certain revelations to be made, even in the free atmosphere of the new continent?

Nay, are not the very objections of the cautious Godwin passing away at this hour? Is it not known that silently and quietly the wisdom of heaven is going down to earth, and true and good inquirers are waiting to receive all that it is yet permitted to communicate to those that dwell in the bonds of natural bodies?

Yet, what avails it to discuss the present imperfect phenomena on earth? What need is there to discuss and measure the scattering rays and shadows of the dawn, when we know THE DAY is coming on?

I have but one word to say to the historic Muse! Write it down and communicate it to all interested mortals. Tell them that the morning is nigh at hand: tell them to be patient and fear not: tell them that, though we are far apart at present, we shall meet hereafter, and live to behold the final paradise of man.

Beautiful! beautiful! (exclaimed Godwin.) Would that I could altogether believe with thee, Oberlin, for then I would shout with joy: but I shall wait with patience for the realization of your lovely visions. Even to those who cannot clearly perceive or believe that such things are true, it is pleasant to have these beautiful pictures brought home by the genius of the poet or the higher endowments and clearer visions of the seer. The beautiful hopes that you impart to the weary souls of earth, are inexpressibly refreshing: like the grateful aroma from distant islands, borne by southern zephyrs, to weary and storm-worn voyagers, over a waste of lonely waters. Whether we ever behold these fragrant islands of the blessed or not, we still feel, like the voyagers described by Milton:

"As when, to them who sail  
Beyond the cape of Hope, and now are past  
Mozambic, off at sea, northeast winds blow  
Sabeian odors from the spicy shore  
Of Arabie the blest, with such delay  
Well pleased, they slack their course, and many a league,  
Cheered with the grateful smell, old Ocean smiles."

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### ART. III.—A TALK WITH A DECEASED FRIEND, THROUGH A CLAIRVOYANT.—[FROM THE NEW YORK TRIBUNE.]

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THE following minutes of a conversation, held with the spirit of a departed friend, who left this mortal state in June, 1849, are not published as any evidence of the *truth* of the remarkable phenomena of alleged intercourse with disembodied spirits, known in our

days as clairvoyance, mysterious rappings, &c. The young man, who was the medium of communication in this case, has been consciously clairvoyant but a few weeks, and the "rappings," so called, are also heard in his presence, though he is no connection of the Fox family, and has but the slightest acquaintance with any of them. We think none who know him would consider fraud on his part possible, though what delusion, hallucination, or diabolic influence he may be subjected to, this deponent saith not.

We happen to know of still another family in this city, having no connection with the Foxes, in which the "mysterious rappings" are now heard, and no one can say how many more there may be, as in every instance the profoundest secrecy is enjoined and observed.

The object of publishing the following is simply to refute the common assumption, that *nothing is ever communicated from the spirit world, by these new agencies, that is of the slightest importance*. The responses, it is said, are uniformly frivolous, useless and uninteresting. We should say that, so far as we have observed, they are about as worthy of regard as the *questions*, to which they are replies, will permit them to be. However, here is a specimen, copied verbatim from notes hastily taken down as the words were uttered by the alleged clairvoyant. The deceased Mr. C., who purports to be the communicator through this medium, was a man of decided intelligence, energy and philanthropy, and these responses are very like his manner of speaking while on earth. But to the questions and answers:

Question—Mr. C., had the human race a conscious existence before we came on this earth?

Answer—Soul-matter had an existence, but not a conscious existence.

Q.—Are there any spirits which exert an evil or malignant influence on human actions and conditions?

A.—Yes, but not because they desire to do so, but because of their inferior or gross organization.

Q.—Are there any human spirits which have passed from earth, which are not in a state of progress or improvement?

A.—No: but some progress slowly, having a very gross organization to begin with.

Q.—Do you know Edgar A. Poe, the poet?

A.—Yes.

Q.—In what sphere is he?

A.—I have a different classification from others.

[*Question pressed.*]

A.—He is in (what I consider) the third society, second sphere.

[*NOTE.*—In responses, made through rappings which purported to be from Poe himself, he is said to be in the *sixth* sphere.]

Q.—Are there any spirits in a state of misery or pain, so as to feel their existence a burden?

A.—There are some who have mental suffering, because they did not improve [or misused] their advantages while on earth.

Q.—Are there any so separated from their friends as to cause them unhappiness—not being allowed the society of those they love best?

A.—If they might [now] have been associated with those friends by improving their advantages [when] on earth, then they are unhappy.

Q.—Are there any who despair of ever attaining the condition of the blest?

A.—They may at times, but not lastingly.

Q.—Does the state in which Mr. C. now is, seem more immediately, palpably, under the Divine government than *our* condition? A.—Its inhabitants see more clearly, as they have progressed further.

Q.—Are there any in that state who disbelieve the existence of the Deity? A.—They do not disbelieve it, but some do not comprehend it.

Q.—Then the Deity is not visible from that sphere? A.—He is nowhere visible. We receive impressions from him, but do not see him.

Q.—Are the apostles and founders of Christianity visible to Mr. C.? A.—No: none who are in a higher sphere are visible to those in a lower.

Q.—Can those in a higher sphere communicate to those in a lower? A.—Yes.

Q.—When clairvoyants suppose they see apostles, &c., are they deceived? or do they really see as they suppose? A.—Many of them think they see the apostle Paul, or whoever else they wish to communicate with, when they really do not.

Q.—When a mother, who dearly loves her good child, but who has lived unworthily, goes to the spirit world, is she, or is she not, permitted to see her child before she has attained his sphere? A.—She does not see him, but receives impressions from him.

Q.—Does *he* see *her*? A.—Yes; he communicates to her and watches over her.

Q.—Have former generations passed away, so that they cannot be seen from Mr. C.'s present sphere? A.—Some have and some have not.

Q.—Could Mr. C. see Adam and the ancient patriarchs? A.—No.

Q.—Is this new ability, on our part, to communicate with the spirit world, a consequence of any change or improvement in the human family? A.—Yes: the human race have become more refined and susceptible [to impressions from the spirit world] than formerly.

[It was here casually stated, by some one present, that Mr. C.

had stated, on a former occasion, that idiots have no immortal existence. The present querist demurred to this, and asked :]

Q.—Do children, who die in conscious infancy, live in the future state? A.—The moment an infant has been ushered into the world, an individuality has been formed, which continues to exist, provided the physical constitution was perfected—not otherwise.

Q.—Then why do not animals also have an immortal existence? A.—Man has a peculiar formation, which animals have not. To all who have that formation, soul adheres—not to others.

Q.—Can Mr. C. give us any idea of his present locality in space—whether it is on any particular planet, or around this earth? A.—Human spirits love to hover around this earth, but they are not confined to it.

Q.—Do those born on the several planets usually remain each on that which was his birthplace? [Answer not taken down, but believed to have been affirmative.]

Q.—Are the planets visible to Mr. C.? A.—Yes.

Q.—Does Mr. C. see this outer, material earth? Does he see it as we do, with our material eyes? A.—He perceives the earth as a highly material body.

[The above is all that we noted down, though a few other questions were asked and answered, which were not noted at the time. On another occasion it was stated, in reply to a question, that *all* created existences are first clothed in material bodies, passing thence into purer and more spiritual forms, and that the inhabitants of the higher planets, like Saturn, pass through a change from the material to the purely spiritual state equivalent to our Death, but one unattended by pain, and which is desired, not dreaded.]

ART. IV.—A REMARKABLE CLAIRVOYANT.

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JANESVILLE, WISCONSIN, December 9th, 1850.

REV. J. BAKER—*Sir*: Having, on several different occasions, witnessed and fully tested the wonderful powers of Miss C., while in the mesmeric state, and being firmly convinced that there is no deception in the remarkable exactness of her examinations of character, different localities and difficult cases of disease, in connection with her seeming intercourse or communion with the inhabitants of the spirit world, while in a clairvoyant condition, have strongly induced us to believe that a description of this remarkable person, in connection with her former history, would

not only be interesting to the neurological reader, but would assist in establishing, upon a firmer basis, the truths of this great science. Under the above and other considerations, we most respectfully request of you for publication, an article to the above effect. Very respectfully, yours, THEODORE TREAT, M. D.,  
R. B. TREAT, M. D.

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JANESVILLE, December 9, 1850.

DEAR SIR: At your request, I shall attempt to give a brief sketch of Miss C., the young lady now with me, who is unquestionably one of the most remarkable clairvoyants in the world—certainly, she far exceeds any one I have seen, though I have magnetized hundreds.

She was first placed under my care in St. Albans, Vt., in 1844, to try the benefits of animal magnetism. She had an attack of epilepsy when she was but two years old, in consequence of eating a quantity of unripe plums. She never had been at school, though, under parental care, she has a decent English education. She has a fine phrenological head; but, in consequence of her disease, she has mingled but little with society, and is artless as a child. She eats but little food, and that of the simplest kind. She was then eighteen years old, and in feeble health. But, from the first, she exhibited many remarkable phenomena, which opened to me—then little acquainted with neurology—a world of wonders. Her powers, at that time, were chiefly manifested in visiting and describing different localities and persons, and examining the sick. From the first, I never knew her to fail in describing disease. I magnetized her that year about thirty times, and greatly relieved her complaints; but she had been too long under the treatment of learned quacks. They had cupped her, blistered her, bled her, scarified her and poisoned her, till I fear a perfect recovery is now impossible. Much as she has suffered from disease, her medical treatment has been far worse; but her father was wealthy, and anxious for his child, so he confided in them, while they tried their dreadful experiments.

My acquaintance with her was closed by the removal of the family to Rochester, Wisconsin, and I saw no more of her till I came here myself. Last October the pleasing acquaintance with the family was renewed. She has now been with me four weeks, and I have regularly put her in the clairvoyant state twice each day. Her health is tolerably good, except an occasional attack of her old complaint. I was delighted to find that, under the judicious management of her mother, who can magnetize her, her powers are much improved as a clairvoyant. As she says my influence greatly benefits her, I continue the treatment, and well does it reward my efforts.

In stature she is a little below the medium size. Her temperament is nervo-sanguine-bilious. Her eyes are blue, and her

countenance pleasing. Her disposition is kind and amiable, and her manners retired and modest. She is cheerful, but not talkative. She is fond of reading moral and devotional books, and, since her clairvoyant visions have been impressed on her mind so that she retains them in her normal state, she is much interested in anatomy and physiology.

**HER POWERS.**—When I first magnetized her, she could only describe the persons and places she visited, and trace diseases. *Now* she can tell any one's thoughts, give phrenological descriptions, and often gives me important information upon the functions of our internal organs, as if by the deepest physiologist. She clearly describes disease, their causes and the remedies. She evidently visits other planets. She often claims to be visited by a good guardian spirit, and professes to enter the heavenly spheres (nor do I doubt it), and relates the wonders, now being gradually unfolded to the world, in spiritual science. Still, she informs me that her mission is to relieve the sick and the distressed, which she gladly does on all proper opportunities. Many test experiments have been tried on her, all of which were satisfactory; but, as many of these injured her, they are now forbidden. She will allow no experiments to gratify idle curiosity, or to give one person an improper advantage over others. This is a principle common to all good clairvoyants, a departure from which involves them in darkness and error. Her sense of right and propriety is highly quickened, and she at once detects an improper motive in her interrogators, and as promptly rebukes it. That she does not derive her ideas from me, is plain, from the fact that she often contradicts my opinions, and advances propositions I never thought of before. She is the first clairvoyant I ever saw who could, at all times, overcome the influence of surrounding positive minds—the great obstacle in the way of clear seers.

**HER VIEWS.**—"We must follow the light," is her oft repeated exclamation when searching for truth. She seems to see the dawning of a new era; as she beautifully expresses it, "like the rising sun in a misty morning." This she calls the millenium. A. J. Davis, she says, was truly enlightened on many philosophical points. He clearly saw the coming millenium, had correct views of the planets, and partially of the heavenly spheres; but when investigating religion, he "got before his light," and surrounding minds, attempting to aid him, led him into error. Though she is no sectarian, she fully sustains Christianity, and has the most exalted views of the divine mission of Christ. She holds that magnetism, clairvoyance and the spiritual rappings, are manifestations to prepare us for higher developments, now beginning to dawn on a long benighted world. But I close for want of space. What she says would fill a volume.

Yours, &c.,

J. BAKER.

R. B. TREAT, M. D., THEODORE TREAT, M. D.

## Familinear Table Talk.

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**MISS FREDERIKA BREMER.**—This distinguished Swedish authoress has recently spent a few weeks in Cincinnati, whence she departed on the 17th for New Orleans, Florida and Havanna, prior to her return to Europe. Miss Bremer is very quiet, modest and amiable, in her movements through the world, having no ambition whatever to play the part of a literary lioness, or to be surrounded by fashionable throngs. Her mind is eminently meditative and highly cultivated, not merely by romantic literature, but by drinking at the fountains of German philosophy. The remarkable characteristics of her writings are very fully indicated in her phrenological conformation, and it is very interesting to have an opportunity of comparing the published works of such a mind with the material brain from which they have emanated. In all her writings we observe a high wrought meditative ideality—a great disposition to indulge in admiration and present pleasing pictures, and an exquisite sensibility to domestic affection, and to all generous or noble impulses. Her writings tend continually to cultivate refined sentiments, to soften the rugged passions, and to lend a new charm to the associations of home and friends.

Her intellectual organs are well developed, and indicate a general mental activity; but in the region of Imagination and the social affections, she is pre-eminently distinguished. Such a head would indicate, to the most inexperienced neurologist, the amiable and ladylike sentiments, guided by intellect and a delicate imagination. Her whole brain is rather large, and exhibits not only the moral region, but all the affective organs, in full development and fair proportion, indicating a greater amount of energy of character than one might infer from her quiet pictures of domestic life. Notwithstanding her elevated sentiments and Hope, she has some indications in the region of Melancholy, which cannot fail to give, at times, too pensive a character to her thoughts and writings.

Like all in whom the moral and intellectual faculties are very active, Miss Bremer is in advance of the sentiments which belong to her European sphere of life, and sympathizes warmly with the humanitarian progress of the age. Especially in her views of anthropological philosophy is she in advance of the aristocratic, the literary and the scientific circles of Europe and America. And in the occasional hours which I snatched from urgent occupation to enjoy her society, a most interesting acquaintance was opened with an earnest seeker of truth and philosophy, who had already realized the insufficiency of the old world's philosophy, and was willing to find new sources of knowledge in the fresh originality of the western world.

To my lady readers I would suggest, that it was peculiarly gratifying to find a lady of elevated social position, who did not esteem it vulgar to take long walks in the open air, without waiting for fair weather or for the assistance of a carriage, and who was not disposed to sneer at efforts for the elevation of woman, because her own condition was sufficiently elevated and luxurious: a lady who did not esteem the pursuit of science the exclusive prerogative of men, and who could sit for two hours listening to an anatomical and psychological lecture on the human brain, in our Medical Institute, with an increasing interest to become better acquainted with so profound and mysterious a subject of research. Had we a few more Frederika Bremers to lead the way, women would soon attain a higher social position and destiny, than they have hitherto known.

**LETTER TO THE EDITOR FROM A SOUTHERN LADY.**—My friend—for as such surely I may address one from whose teachings I have derived so much profit and delight—may I, without intruding too much on your fully employed time, presume to call your attention to that faculty of the mind called, by Combe, Constructiveness, by yourself, Invention? I wish to see a notice of it from your pen, my own deficiency in that convolution rendering the task of composition too difficult. To arrange and combine ideas with clearness and force, is to me almost impossible—to arrange them logically, quite so—being depressed, not only in Invention, but the *higher* mathematical organ (not *numbers*). I will do my best to bring the subject before you, trusting that your better mind may take hold of it and trace its various bearings and relations.

Much has been said about the difference between genius and talent; all feel it, but no writer whom I have read has shown in what that difference consists. To me it appears to be this faculty of Invention or Constructiveness—would not the creative power be a better term? He who has it has genius, greater or less, according to the development. Its natural direction depends upon the development of the other organs in the individual. With Language, Reason, Wit, full, it makes the orator; with Imagination, &c., the poet; with Form, Distance, Light, Shade, Color, Ideality, the painter; with Scheming large, Foresight, Sagacity, Judgment small, the projector—and so on of other combinations. It used to annoy me exceedingly in reading Combe, to find him confining the sphere of the faculty to building. It seemed to me, even then, when my knowledge of phrenology was small, unphilosophical; and I wished to reason with him, to beg him to consider the matter, and see whether it was not the creative power itself, not a mere direction of it.

All the organs give pleasure in their exercise, but there seems to be an intensity of delight in this, which accompanies no other. Hear what Willis says of it, in his "Character of Goethe." Willis is speaking of the *poetic* gift. I take the liberty of applying his language to my view of the subject:

"It is, of all human faculties, the least comprehensible by the ungifted. There is no attaining it by study, no finding out of its secrets, as of other matters of knowledge, by comparison and reference to principles. The fine ear, the nice susceptibilities, the fervent fancy, the pure heart, the burning upward desire, and even the intuitive knowledge of human character, may be found separately in other men and are, perhaps, separately measureable; but this is only handling the instruments of the cunning artificer. It is still to be learned how the skill of the master wields them. It is not to be seen, except by the close inner eye, how all these powers are fitted and harmonized in the universal nature of genius—how, like the perfect proportions in which the fair light of heaven is mingled, the creations of poetry are wrought with the combined energy of all human gifts—how the fragments of the mirror shivered in Eden, which flash out, brokenly and imperfectly, from the rank weeds of time, may be put together by a skillful hand, and held up to nature for a perfect and undiminished reflection. The poet himself may scarce understand this mystery. *His mind works within him like the irresistible impulses of a dreamer.*" In the abstraction necessary to shut himself in perfectly from the world, he loses the scale necessary to measure it. He cannot stand apart and observe its workings. He has stepped into a magic circle unaware, and when its beautiful creations burst into life at his bidding, he is perplexed, like the player upon a harp, in whose strings a wayward spirit is hidden. The rapidity, the flashing suddenness of poetical imaginations are such, that there is no time for consciousness. They rush out from the dim chambers of his fancy unannounced and unbidden, and their existence is first told in their own audible music.

"But the difficulties which exist in the mind itself, are far from being the most formidable. There is a tumult in the poet's heart which would dim his eye, were his mind clearer than crystal. The ravishment of music and beauty, the passionate dreams of the young, and the clear tranquility of the temperate and pure, are but unreal shadows to the joy of composition. It is a strange, peculiar, singularly satisfying pleasure. That yearning void, that deep and unreachd capacity which has made so many hearts ache in the hour that brought to them life's utmost, is touched and sounded by his burning conception. The springing of the beautiful thought, the graceful expression, the indefinite feeling forcibly brought out, the flashing of the uncertain impulse into glowing and original language, and, above all, the flood of strength and beauty and melody which sometimes, in the fervor of his excited mind, comes over him with a dizzy yet strangely conscious bewilderment—this it is that would make poetry, though it were the scorn of an intelligent universe, its own blessed and sufficient reward. And who can adequately define it? Who can sit down when its whirlwind is past, and measure its velocity and its power? Who can stay its burning chariot with a finger, and describe to the common ear its dazzling and immortal workman-ship?"

The scanty space of this Journal forbids the completion of the above letter and the comments which I should make upon it. These and other articles must be deferred to the next number. How utterly inadequate are the limits of the Journal of Man to the wants of progressive anthropological science? I trust it will not be long before our country will be disposed to sustain properly a monthly of sixty, eighty, or a hundred pages, devoted to the highest interests of humanity and the deepest researches of science.

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\*Burns says, "My barmy noddle's working prime."